7: Gulick E-5 (1952) 1955 ME1 Lebanon ME1

444 candies, each kind in a large glass jar; bottles of *'araq*, sweet summer drink extracts, and denatured alcohol (for preheating Primus stoves and lanterns); writing paper, pens, pencils, and ink; hairpins, combs, toothpaste, and soap; flashlights and batteries—all of these on shelves set against the walls. We can generalize by saying that the stores provide the villagers with all their purchased food except bread and with small items of everyday use. Conspicuously lacking are clothes, furniture, and all household utensils except the pottery drinking jars which are carried by some of the stores. All other larger items are bought directly from Jbayl or Beirut.

One person said that he made it a practice to patronize all the stores in order not to slight any of the proprietors. How common this practice is the writer does not know. Since the stores are so close together, patronization on the basis of proximity is not likely to be a factor in the determination of particular clienteles.

477 One would expect that the stores would be in keen competition, and, certainly, commercial competition is nothing new or foreign to Lebanon. But among the village stores there appeared to be little if any competition, and some assistance between proprietors was observed. One informant explained the situation in this way:

> Well, they *are* in competition, but you see [and here he seemed quite at a loss for words. He started again:] There is a saying in Arabic *Likull ʾinsaan rizquhu*. It means: "Every person has his fortune." Well, you know, it really means everyone will receive his due. You see, one helps the other because later the other will help the one. But it is more than mutual help; when X helps Y, they may not want to do it, but they do it anyway because they do not want people to think that they are enemies or jealous of each other.

577 The saying which was used by this informant is a positive expression, similar
621 in connotation to the lilies of the field passage in the Sermon on the Mount, of
476 the fatalism which is commonly attributed, with some justification, to the Arabs. We might elucidate its full meaning by paraphrasing it as follows: "You will get your just reward in whatever you are doing if you behave justly." In this case, behaving justly involves the kind of mutual help within an in-group (the village) which is essential to its solidarity. But also, in a wider sense, it is the writer's opinion that among the Arabs, competition for its own sake is not a *generalized* behavioral value, though they do come close to this in their social and cultural group rivalries. Furthermore, none of the four proprietors concerned in this matter is dependent solely on his store for his income. Each is a landowner and maintains his property for agricultural purposes.

444 Turning, now, to the function of the stores as meeting places for the men,
617 we are reminded of the interesting notion, set forth by Kohn (1936, p. 70), that in the Mediterranean area generally, the center of personal and social life is the
[265] open, public place—forum, agora, coffee house, and open shop.

In Munşif, there is no coffee house and the stores to some extent take the